

Pyongyang, Korea,

June 10th, 1920.

Rev. A. J. Brown, D.D.

New York City, N. Y.

Dear Dr. Brown:-

I was recently elected on the Board of Control of the Pyongyang Women's Academy and have become very much interested in it. Because of this fact, I suppose, I was appointed by this Board to write to you about the situation which prevails there and to ascertain whether some speedy solution for a most critical condition can not be worked out. I am enclosing a copy of our Station's quarterly letter which touches upon the situation briefly, but I wish in this letter to go into the matter a little more accurately and in detail.

In the first place, you know that the women's Academy has no Recitation Building. Not only so, but there is no possibility of purchasing the Methodist Building now even though we had the money. The building was for sale last winter at one time but cash payment was demanded of us and as we could not promise that the matter had to be dropped. Dr. Moore of the M. E. Mission at that time sent us word that they would be willing to sell for cash on the following condition: - That we appoint one appraiser, they appoint one, and these two select a third party, the three to act as a Board of Appraisers to ascertain the market value of their property. Then we could have it for that price for cash. In case we did not care to take it at that price or could not pay the cash, they would feel under no further obligations to us, but would sell to the highest bidder. We declined the proposition first because we did not consider the building worth more than Yen 30000. to us although we knew that as a property it was worth more. Its location reduced its value to us at least one third, and its construction was very faulty. In the second place, we could not produce the cash at whatever price it might be offered. We made a counter proposition, therefore, agreeing to recommend a price of Yen 30000

to our Home Board and to request a cabled reply. But this they declined. They are now using their building for a school which they are conducting and will not vacate until they have a new building to enter. They would sell but would not vacate until their new building is erected. And so this impasse makes that proposition hopeless. We have no alternative but to erect a building of our own.

In the second place, you also know that the only building in which the Women's Academy can meet is the Dormitory Building. It has not even one out-building; which can be used for class room. As a consequence the girls must eat, sleep, study, recite, and work in this one building. Last year during the disturbances this was all right for we had but 50 or 60 girls and the classes were small. We now have 160 and they the great majority of them must be crowded into the same quarters then occupied by 60. The Dormitory was built for 56 girls. Today over 100 girls are boarding and sleeping in the school building and 140 of them are studying in it. The situation is one fraught with great danger. The three ladies in charge of the school, Miss Snook, Miss Anderson, and Mrs. Holderoft are being subjected to a strain which no ladies ought to be asked to bear. They simply cannot stand up under it. With girls in front of them, girls behind, girls beside them and girls all around for the twenty four hours in each day, week in and week out, they can not stand it. I am greatly distressed, I would urge them to turn some of the girls away but how dare we turn them away at this critical time when the young womanhood of Korea is just beginning to awaken to its opportunity and responsibility? It is inconceivable. We must continue as we are, but we need immediate and ample relief.

In the third place, in reading over the Board's New Era Docket, I am greatly disturbed to see on p. 10, No. 2. Pyengyang, Women's Academy Recitation Building, Yen 30000. In the Minutes of our Annual Meeting for 1919 it was definitely decided that if the Methodist Recitation Building could be secured,

we should ask for Yen 50000, but in case this building could not be purchased that the amount should be raised to Yen 40000. You have placed in the Budget the smaller amount asked for the price of the Methodist Building, although long before the Budget was printed Miss Sneek had written you that the Methodist Building could not be purchased. I doubt not but that this entry was an oversight. But even granting that the larger amount of 40000 had been inserted, the difficult situation we are in here would not have been wholly remedied even so as you will see from the next item.

Fourth, the price of building has advanced fully 50% during the past year and a half. What we expected to build a year ago for Yen 40000 can not be duplicated today for less than Yen 60000 to Yen 70000. We would, therefore find ourselves in a most embarrassing position if the money on the Budget were actually appropriated. It would build less than half the building we need and on the other hand we would find it difficult to ask for another large gift immediately for the same item. As a consequence we are asking the Mission to change the request to 75000 for the building complete with furnace instead of the Yen 40000 asked a year ago. This figure is based on bona fide bids on similar work received during the past two months. Our desire is that you change the amount of this item in your Budget. I shall cable to you after our Annual Meeting what our decision is according to the code on an accompanying sheet.

Fifth, we cannot erect the building this year, however, even though the full Yen 75000 were appropriated immediately upon receipt of this letter. Neither can we contemplate continuing the school through the coming winter under present circumstances. It simply is impossible. Miss Sneek cannot do it. She ought not to be asked to do it. We are presenting to the Mission an emergency item, therefore, of Yen 12000 for the erection of a special building which shall temporarily provide at least four good class rooms for recitation purposes, and which shall later, after the rection of Main Recitation Building become the

Domestic Science and Self Help Department quarters. This building would be built of wood and could be rushed up in a short time, but would be made substantial throughout, nevertheless, and would become a permanent building, we are asking the Mission to approve this item too, and I shall include the Mission action in my cable to you according to the code herewith attached. Unless this building is provided speedily, our Girls' School must close for the winter, and scores of the girls will be permanently lost to us.

In closing this letter, I cannot refrain from urging that the Board deal as generously with this request as is possible. This school occupies a most commanding position in our educational work in Korea. It is the largest and best known girls' school in our Mission. It is looked to by all the Presbyterian girls' Academies in Korea for teachers. It has the confidence of both Koreans and foreigners. We cannot afford to weaken the hold we now have upon the people. But unless the emergency item goes through and funds are speedily provided for us, I do not see how we can avoid the unfortunate results which would follow a prolonged dismissal of more than half the classes of the school.

I am sending a copy of this letter to Dr. Moffett. I am asking him to communicate with you immediately, and I am anxious that you send him a copy of my cable to you regarding the actions the Mission will take. He, I am sure, will do all in his power to get the money we need for both the Emergency item and for the Recitation Building.

One more word, the Mission's request for Yen 30000 for the Women's Academy Recitation Building was the estimated cost of the Methodist Building. It was recognized then that a new building would cost more than that amount. We hope, then, that if that Y 30000 be secured soon, it be understood that the fund is wholly insufficient and that the urgency of the need for the balance is as great as the original request. I am sorry to trouble you with this serious matter, but I am sure you will give it prayerful and sympathetic consideration.

With kindest regards, I am,

Cordially yours *Ralph O. Reiner*

ANNALS OF THE AMERICAN PEOPLE OF THE
- 1890 -

1897-1898.

mid-June 2, 1898

Our regard for the progress of the work in that period of the boy's
winners would be very restricted to Paphos. Reaction is also with a kind of
feelings of pleasure and gain. There may have been some things in the way of
the past year to call forth portions of either kind of these feelings.
As the face of the clouds turned toward the sun in a way which was
and the death-face is seen, so that we look to the heaven-turned face of the
Korean church will be bright and cheerful, and that we look at the other side
where its many towers may seem a shadow. We can in the space allotted to us
at the best with some bits of light and shadow and see the top
that the possibilities of others will not have the nation - and ourselves.

Last year we reported that the whole country was a very interesting condition
of political affairs. The church especially suffered of the circumstances. Many
of the leaders; pastors and other Christian workers had been taken into prison
and many of them condemned to labor or servitude. The church had, therefore,
to see those at work it could without the usual leaders. There is a possibility
in the land of imprisonment of the larger portion of those who have been released
and the work in the work itself. However, we are glad that many of the
opportunities in prison for witness to the Lord and the spreading of the
the Gospel was both practical and real. Many converts have been made out
of prison with the joy of the Lord in their hearts and have gone back to their
homes to bear witness to the Gospel. From all of these things received and
we believe maintained behind prison walls. One of our visitors reported that
prisoners were released since the release of the leaders of the church from the
prison houses in the city in their own lands. This was rather an event about
seven times from which we might derive the resources of the church. They were re-
leased himself with a larger number of men, so finally concluded that the re-
sults were obtained of the Lord and so what we wish to present the Gospel
through to a very large and one of the many of men, finally, the spirit
that ministered Paul while in prison who loved upon the words of these Korean
teachers and their Christian life as will never be able in this world to know
how many souls have been saved and how many the churches have been strengthened
a result of these imprisonments. The above mentioned pastor took as a text
for his first sermon after his return Paul's words in II Cor. 1:10 - "I will
I suffer hardship unto death as a slave, and the word of the Lord is not
power. In stead of being out of prison and out of the world of evil things
power the world may have been with which and with in their greater ad-
vance to lay themselves upon the altar of the Lord for His service.

There is no longer a Soviet nation. The old faces gathered for any
 celebration but for the new turned hour and in history regard, the is witness
 that to have place with which program also will finish. Some, therefore, are
 the showing that have been over 100 million in the last few years. With
 accompanying still living on the heads of many of the old generation in
 our part of the political procession. So long-time of last things will be
 seen in this. They have not only begun to work better program but in any
 respect are trying to make the law needed by American people capable to
 be comparatively successful. The various officials the world have done how
 to take of our country, boys and girls are working together in the same way
 with a common purpose; young women are feeling accepted in various American
 local social activities and along the country activities in social organizations
 of various kind. Unemployed and students of our country's schools are also doing
 their work. Everywhere they have now this international spirit in the police
 offices. Once they were not together to share the police office in the city
 where they operate. There was some thought of making them to remain as guests
 for services but this would considered inappropriate were allowed to continue
 their presence. Various visitors here of the large crowd centers in the north
 they pass over and give an enthusiastic report. These visits are not to entertain
 them, they plan to go to the southern part of the country. However be
 any talk of their needs they are currently trying to get into practical
 application the principles of the Soviet and the work of the purification of
 society of the Soviet industrial system as well as the social and moral with
 that have done so abundantly in the way of social civilization. It is not
 for us to judge the situation. This people is passing to a new life. The birth
 process will be affected with things out the economy is opened and the people
 will continue to be the development of society is essential. There is "salvation"
 and "order with economic salvation". The introduction of the former is our
 greatest achievement. The introduction of the latter we will leave
 to the enlightened American conscience.

National progress is very slow. However have more money than
 they ever had before. Farmers' and workers' salaries have been increased ~~and~~
~~and~~ very largely. Appeals of all sorts made with generous response.
 Even the above mentioned young women's work has given their first performance
 in Central Church, during their regular service to carry on their campaign through
 the country, the day was passed from 10 AM to 10 PM were collected for the pur-
 pose of raising money for their trip. The area alone has social organization
 that which has already made a successful trip through the north during the
 winter holidays and a social in the same period was announced their desire
 to make a trip through the southern part of the country during the winter
 vacation. Contributions were raised for the trip of \$100.00 were subscribed
 for the purpose. A group of the Church Chancel in Fessenden City crowd to

a wife of \$250.00 as a memorial to his deceased wife. These instances which so multiplied individually did space permit but they are sufficient to show not only that the Koreans have more money than before but that they are generous in the use of it.

EVANGELISTIC WORK.

The evangelistic work of the section was hampered under many difficulties during the year. Many of these came in the result of the political troubles of the past years. Many of the pastors were either in prison or financial and thus the churches had to get along the best of the year without their usual leaders. But it has been most gratifying to see the lay men take over Christian work have stopped in and looked after the work of the church, conducting the Sabbath services and, in fact, doing the work of the ministry and without the title or appointment to office. In no case, so far as we know, was there any disposition to give up the regular services of the church because of the lack of leadership. Where necessary, new and inexperienced men have stepped in and filled up the job and have been developed into leaders. This is one source of the strength of the Korean church. Lay-leadership has always been characteristic of it and never more so than in the past year.

Mr. Bergquist pays this tribute to the eldership of the Fourth Church of Pyongyang City,—"Pastor Kwon, my associate in the Fourth Church, spent most of the year in prison and only returned in April. My duties have therefore been pretty heavy as sole pastor of the church. I want to pay a tribute to the worth of the five splendid men who form the eldership of the church. Fortunately they all accepted being arrested and have themselves unreservedly to the work of the church although often at great sacrifice to their personal business. Each one took a keen interest in being responsible with us for the work of the church and the conduct of the public services. Without their very efficient help I do not know what we would have done. Two of them are theological students but the other three, also, what will be considering their ability to preach and do the work necessary to be done. They performed all the funeral services and these were not a few of them either. It was a big strain upon their time and energies for the Koreans think that it is necessary for a number of people to sit up all night in the house of mourning as a means of comfort and mark of respect to the sorrowing family. The funeral services and burial usually take the most of the next day for the casket is some miles away and the elders must see it through to the end."

In addition to his work in the college Mr. Bergquist has charge of the Kangju County work with its thirty seven churches. There are five pastors and two helpers on whom the burden of the work rests necessarily. Mr. Bergquist visits the churches over Sundays and during the school vacations. Only the paucity of evangelistic laborers in the station compels this unsatisfactory method of looking after the country work of the station.

It says that after the torrid discouragement of itineration to the spring
the people to get out among the people again. He was warmly welcomed by
the Christians. For twenty three days he was conversing with one church per
day and some churches sacrificed two rates for him. The chief significance
of this story is that all the churches of that mountain region were out of
the wilderness of last year very receptive and full of zeal and ready to
welcome the pastor again.

In January Mr. Phillips went to Manchuria to join Mr. Cook in hold-
ing a Bible class and conference with the Korean brethren in that ^{part} of
the world. The migration of Korean Christians to Manchuria will
continue in some degree though some people have had to be trans-
ferred there.

It is interesting to notice that the most distant of our
churches is at Shengsi up near the head waters of the Yaluang river, 500 li
or about 170 miles away. Arrangements have just been made for the transfer
of this church to the Canadian Mission on the east coast as in 1900
earlier than. There are no railways or roads or telegraph in that part
of the country so that travel is on the old roads in wretched conditions.

Mr. Goldcroft was a layman of 40 or 50 years of age and a
in far away Korea. He spoke in his own language. He was not a Christian
though members of his family lived in a distance from his home. Before
separating the two desired to believe in the agreement was ratified by prayer
together. The incident is a witness of the possibilities of advance in that
region. Mr. Goldcroft is convinced that spiritually the field is wide as the
harvest. While here he heard of a number of churches organized by the
that they had decided to accept Christianity / and that they were to have a
mountain region were desirous of studying Christianity and desiring that
a teacher be sent to them.

The heavy condition prevailing in that district during the
year, the poverty of the people, the migration to Manchuria and the hard
economic conditions combine to make the work in the Korean district very
difficult so that on the whole the churches there seem to have retrograded
for some years past.

Rev. and Mrs. W. J. Hill came to the last summer after a couple
of years in Seoul. Mr. Hill has had a busy year itinerating in a large parish.
He says, "Mr. Phillips accompanied me the first week of itinerating to intro-
duce me to the field and the work. At first I was afraid to do more than
introduce myself to the people, but toward the end of the week I ventured to
conduct some examinations for baptism and the catechism. On the next trip
I administered the sacraments but still allowed the Koreans to do the
preaching. As my mind I concluded that it was time for me to try to preach".
He found great joy in preaching the Gospel and in the churches and by the
people. It was his privilege to visit and three year ago he had

101 adults and receive 213 catechumens.

One of the painful things in the work of the year was the famine that prevailed in many parts of our territory owing to the lack of rain in the spring and summer of last year. Those districts were worse affected where the people depend for their living upon rice fields, as the rice crop was a total failure in many places. At the time of the winter class for men here in Pyongyang when many hundreds were gathered together from all parts of our work an appeal was made for an offering to relieve the necessities of the Christians in the Anju district who had nothing to live on but roots. The appeal struck home and more than \$700.00 were pledged there in a few minutes for this purpose. This is another illustration of the generosity of the Koreans to give of their means for the relief of the distressed.

The City Churches.

Each one of our seven city churches has been much encouraged this year by a revived interest in the work by the members and the consequent large increase in the size of the congregations. Special evangelistic services were held in all the churches during the Korean New Year and many hundreds of persons made public profession of their faith in Christ and a goodly proportion of them have continued faithful to their decision and are in regular attendance on the services. Our congregations are larger than ever before.

One cannot but inquire as to the reason of this interest in Christianity on the part of so many people. Is it political or otherwise? Doubtless the minds of some have been moved by political considerations but we believe that the great majority of those coming in to the church now are moved by other and better motives. The conduct of the Christianity to many who before were its bitter enemies. Persecutions and trials of many ~~church~~ sorts have but worked out their inevitable effects on the life of the church. That life has borne its witness, and thus the church has grown both in depths of spiritual life and in numbers. We do not crave a repetition of the events of the past year but we do rejoice that instead of being crushed out of existence it has arisen to a newness of life and vigor that is going to mean great things both for the church itself and for the general populace. The opportunities for evangelistic work are great in the extreme. The Lord God is moving upon the hearts of this people and it is for us to laborers with Him in the harvest ahead.

The General Assembly last fall made plans for a forward movement of the church throughout Korea and Dr. Blair, as the head of that committee, has given much time and energy to planning this work. The churches everywhere in our territory have taken hold of these plans in earnest and we believe that great things are going to happen beginning next fall. But God has not waited for these manmade plans to be put into operation but has already been mightily at work in the hearts of the people. We give Him thanks and pray that we missionaries and the native Christians may all be true and faithful to his leading.

WOMAN'S WORK.

The work among the Korean women has always been an important part of our work and the past year has been no exception. 190 women attended the 'Sunday School' Teachers' Class in Sept. Dr. Atkinson of Los Angeles Bible Institute gave a very helpful address at one of the chapel hours. This class was followed by the Workers' Class with an attendance of 87.

The purpose of this class is to prepare women to go and teach classes in the country. In March came the class for country women with an attendance of 516. The total attendance on women's classes both in the city and country is 7874 for the year or 1446 more than last year.

The Bible Institute closed June 9th. after a session of two and a half

Christians during the trials of the past year has commended

dedicate ourselves more and more to his service that we may be fellow

months. 80 were enrolled and nine were graduated. In addition 11 post-graduates studied for a month. The women organized a missionary society and subscribed \$122.75 to send a woman evangelist to southern Korea. Mrs. Cook, Miss Helstrom and Miss McCune have helped in these various classes and we are grateful for their help.

Miss Best gave three weeks and Miss Butts two and a half months to the Bible Institute in Syenahun while Miss Doriss gave six weeks to helping in the work at Kangkei.

MEN'S BIBLE INSTITUTE AND CLASSES.

The Mens' Bible Institute had a successful term of study this year. There was an enrollment of 90. The mens's class during the month of January was very successful, being attended by 600 men from all parts of our territory.

It is always a time of intensive study of the Word of God with night meetings for the deepening of the Christian life. This year was no exception to the rule. The Summer Class for church officers has just closed as we write these lines. There was an attendance of 250. Special emphasis was given to the subject of revivals in order to better prepare the men for the proposed evangelistic meetings to be held next fall. The correspondence course in Bible study, conducted by Dr. Swallen has continued to prosper and now enrolls about 1500 members scattered all over Korea.

EDUCATIONAL WORK.

THE COLLEGE. the school year ending with the last of March was the most unsatisfactory one that we have ever had, owing to the political disturbances which began the first of March 1919. The minds of all students were upset very much during the whole of the year and it was rather a matter of surprise to us that we were able to continue the schools at all. The spring term of the college and academy was omitted. Beginning with the fall term we managed to finish the year. The character of the work done was not satisfactory. Some vacations were taken with the permission of the faculty and some without such permission. 32 students were enrolled for the year ending March 1920.

Six were graduated. Three of them are teaching, one is in the Seminary and two in prison. The police discovered that one of them shouted 'mansay' sometime last summer. The other while preaching used some terms that were misunderstood and misapplied by the spies present and is now being tried.

Two weeks ago we decided to spend two afternoons out at Kija's grave in a combination picnic and spiritual conference. The second day's meeting was forbidden. We wanted to hold a field day this spring but the chief of police forbade it. Not even a Sunday School picnic can be held without police permission. This is all calculated, of course, to make the student body of the country patriotic citizens, and it is succeeding, but in a way different from what the authorities plan. We opened the new school term in April. 87 students were enrolled for the term, 82 of whom stayed to the end. The freshman class numbers 53. This is the largest enrollment in the history of the college. Probably the most interesting events of the year's work were the two trips made by our preaching band accompanied by the school orchestra. During the winter holidays they visited a number of important church centers holding two days' meetings in each place. Everywhere they were enthusiastically received and hundreds of people professed their faith in Christ.

The success of that trip led us to plan to send the band to the southern part of Korea to link up that part of the country with the college. The trip lasted nearly a month. Wonderful reports have been received of the work done. Besides the evangelistic results the trips served as good advertising for the college and academy and many of the new students received this year came as a result of those trips.

This school had much the same experience as the college. The Boy's Academy. The enrollment last year was the smallest for many years,

but since April it has been the largest, the total enrollment being 470. On account of the difficulty of getting teachers and of keeping the ones we have from being arrested the teaching force has been much upset, and often there was no teacher to teach some of the classes. However, things went along with a fair degree of success till the first week in June when there was a blow out on the part of the student body. We thought best to dismiss the whole school and close up for the term. The leaders of the trouble have been expelled. The whole student body can be led by a few hot headed leaders.

They have not yet acquired sufficient moral back-bone to stand up for what they know to be right. Until Korean students do acquire this quality of character we may expect periodical recurrences of trouble. Korean students are too much inclined to want to manage the schools themselves. The Anna Davis Industrial Shops, in connection with the academy, have had a busy year. Many students have found employment there and thus been assisted to earn their way through school.

The Girls' Academy. In common with the other schools the Girls Academy also has had a checkered career this year. Only one month of school was held during the spring of last year. During the fall the attendance ran into 80. In October the boiler of the heating plant gave out and the school had to remove from its comfortable quarters to the Womans' Bible Institute where it continued all winter. The patriotism of the girls landed various ones of them in prison at different times during the year and some of them are still there. On the night after Christmas the students gave a christmas program that was a revelation to some of the Koreans who saw and heard it. They had not realized that Korean girls could do such things. A much appreciated dinner also was given to the Worley party, the dinner being prepared by the girls themselves. Those who have been privileged to partake of these school dinners are willing to testify that the girls are learning to be expert in the culinary art. This gives good promise for the future homes into which they may go. We had expected an increased attendance with the beginning of the new school year in April but were wholly unprepared for the number who came. The new building that is being asked for is an absolute necessity. More teachers also are imperative. We are asking for an industrial worker and another teacher. Organs are badly needed for practise for the many girls who are wanting to study music. An appeal is being made to the Korean churches for money for this purpose.

The industrial department under Miss Anderson's care has had a successful year. 38 girls have been employed in this department. Mrs. Holdcroft has taught regularly throughout the year and has therefore not been able to participate in the evangelistic work of the station as heretofore. Mrs. Baird gave much appreciated assistance in teaching drawing to the students.

Lula Wells Institute. This Institute, named in honor of Mrs. J. Hunter Wells who founded it, is designed to help young women who have not enjoyed educational opportunities. An industrial department has been added to help poor young women. Miss Doriss, who is in charge, has large plans for making it the center of work for the unfortunate young women of our territory. The present plant, the old Marquis chapel, is too small for the enlargement of the plant. The number of young women who are constantly being betrayed into lives of shame is appalling and plans are on foot to make this institution a house of hope and refuge for such. There is a large field for Christ-like service here and Miss Doriss feels a call to this work.

Kindergartens. Kindergarten work has been stressed this year as never before. Mrs. Bernheisel and Mrs. Reiner have been in charge of this

for the work and we are glad that several thousand yen have been appropriated

work and they have given much time and energy to ^{it} ~~the work~~. A committee of two Koreans from each church was appointed to work with them and the committee has taken great interest in the work. There are now five schools in the city. The preparation of material for these schools and the weekly meeting with the teachers and the weekly visitation of the schools has taken much time.

Realizing the necessity of having trained teachers for this work two young have been sent to Ewa Hawting in Seoul to take the kindergarten course. One is supported by special funds received from America and the other is supported by the Fourth Church. The station is asking for a kindergartner to be appointed by the Board to take charge of this important work and also to teach kindergarten methods in the Girls' Academy.

Medical Work. The only report we have to offer is "nothing doing". We have spent another year without a physician of our own but have had to be dependent on the Methodist hospitals. Our thanks are due them for the service they have so freely rendered us during the year. The way seems to be opening for our appointed doctor to come to us and we trust that the way ^{may} not be longer blocked. The limitation put on our space forbids us to mention many things relative to the work of the various members of the station that should be mentioned. We would like to give a summary report of the work on that Dr. Baird has been doing. His principal assignment has been to literary work and with his assistants he has been busy at work turning out books for the benefit of the church. But he has also given much time to teaching in the seminary, Bible classes, college, Sunday School teachers weekly class, preaching in the local churches, and supervision of the colporteurs of the station. He gave five weeks to teaching in the Chairyung Bible Institute.

Each and every one who is willing to work can find and does find more opportunities and calls on his services than can be responded to. Other members of the station have done more or less of literary work but the record can not be made here.

We record with regret the resignation from the Mission of two of our families—the Welbons and Gillises, both of which families left last summer.

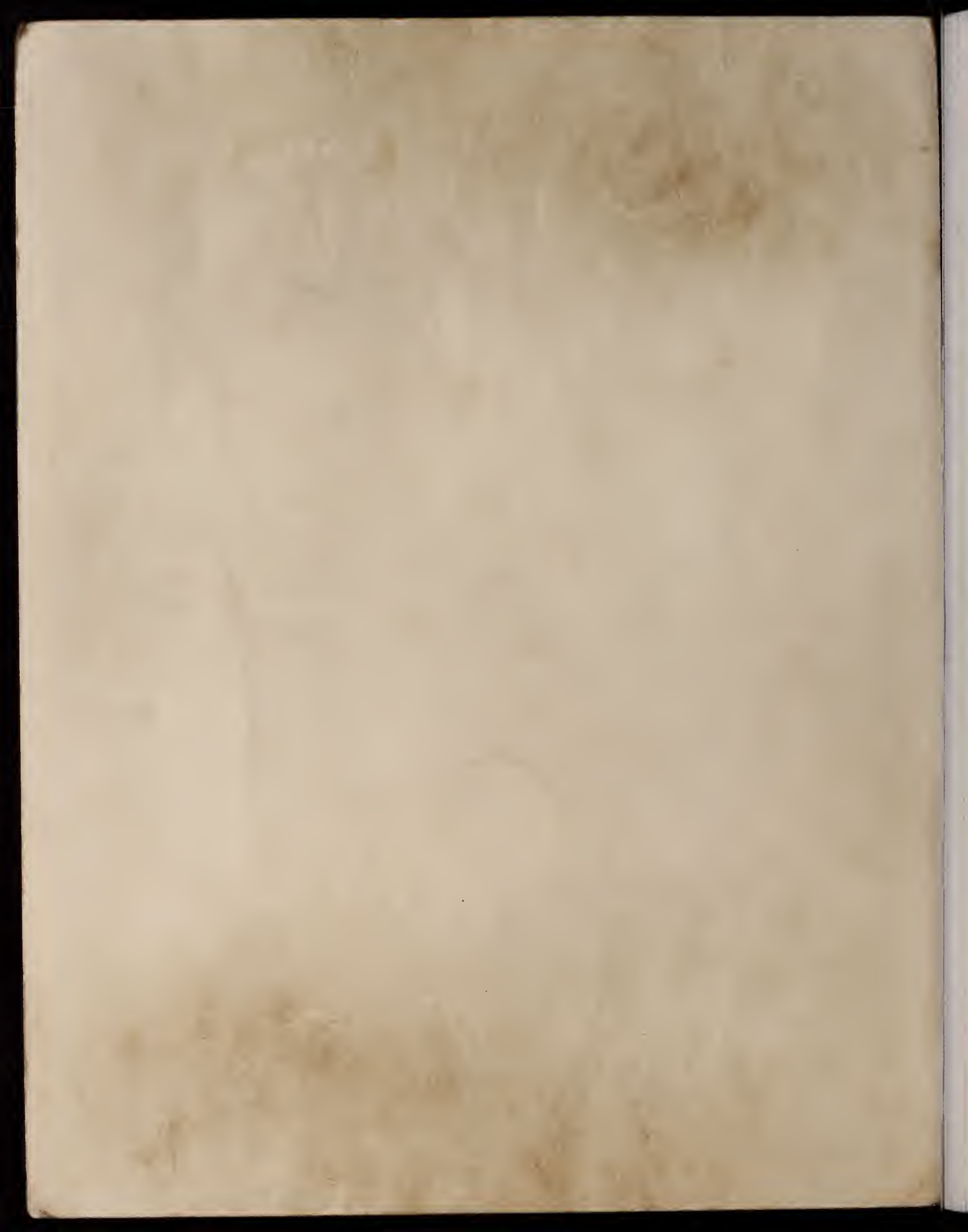
Dr. Blair returned from furlough in the fall. Dr. Moffett and Miss Best left for furlough in April.

We were most happy to welcome to the station our new missionaries Rev. and Mrs. F. E. Hamilton who arrived in Jan. They are busily at work at the language and have already made for themselves an important place in the affections and work of the station.

We started out with mingled feelings of pain and pleasure. The review of the year's work thus so hurriedly made has been so full of pleasure that we have almost forgotten the pain. Be it so. The prospects ahead of us are as bright as the promises of God. We close the year with thanksgivings and gratitude to that great Head of the church, that Shepherd of the sheep who knoweth his sheep by name and leadeth them beside the still waters and into the green pastures.

Respectfully submitted in behalf of the Station.

C. F. Bernheisel



Location uncertain

probably mid-June, 1920

Chosen Commission members

EXTRACTS FROM THE MINUTES OF THE CHOSEN COMMISSION

Preliminary Remarks - by Mission Representatives:

The action of the General Assembly in appointing this Commission was taken because of the overtures of several Presbyterians to the Assembly. For seven years the questions at issue have been a matter of difference between the Board and the Mission and we have tried to avoid the necessity of an appeal to the Assembly or to the Church.

We have felt in the past that a clearer definition of the relations of the Board and the Missions is necessary and it is our conviction that the erection of the proposed Mission Board would make still more imperative a clear definition of these relations and the giving of larger and more definite control to the Mission in Field matters.

We recommend that our delegates to the Post-War Conference be requested to present more fully to the Board the questions involved in the above suggestions.

We had contemplated in 1915 placing the matter by direct appeal before the General Assembly but as Dr. Speer in Korea at the time strongly deprecated this and represented that it would greatly injure the Board, we refrained. It now comes before you not by an appeal from the Mission to the Assembly but because the Executive Commission, having disclaimed jurisdiction in the petition of 53 members of the Mission, a number of Presbyterians overtured the Assembly on the subject.

We are here, therefore, as some of the members of the mission who signed the petition to the Executive Commission as given in the document that [the] petition [is] not the official action of the Mission but [is] based upon official actions and now signed individually by one less than two-thirds of the members of the Mission.

We have not undertaken this lightly nor from preference but only from a deep sense of duty and responsibility to our Lord and Master, to the Church whose Missionaries we are and to the work in Korea which we believe to be jeopardized. We believe the Board has made a colossal blunder, that the whole life work of our fifty missionaries and the character of the Korean Church is at stake and that we cannot be true to our Commission and remain silent. We believe it is due the Church that representation of its supreme judiciary which was not connected with the Board should know the facts.

It is with heavy hearts that we have borne the strain of the past years of controversy and it is in no spirit of personal animosity toward the Secretaries of the Board that we undertake to explain to representatives of the Assembly how and why we differ radically from some of the Secretaries and from the action of the Board.

This is necessary even though it indicates the shaking of our confidence in Secretaries or Board along some lines.

Particularly we ask that before you pass any judgment based upon what the Board calls "An Historical Outline of the Korea Difficulties" and placed in your hands by the Board, you allow us an opportunity to deal with it section by section that we may show wherein the statements are absolutely contrary to fact or glaringly inaccurate.

I can also state that less than one-fourth of the Mission constitute the minority which has favored or accepted the Board's position and through which the Board has inaugurated work contrary to the expressed wish of the Mission.

It was not clear to me that if the missionary body voted a majority vote for either location that the joint committee would decide against that. I thought this settled the question, that the vote of the missionary body settled the question of where the college should be. (Dr. Moffett)

D

I

d

d

T

P

V

a

A

D

D

E

d

I

H

T

t

F

V

F

c

a

r

r

i

h

C

T

r

r

s

r

I

C

C

r

Discussion of Question:

I wish we could all get into our minds that this Commission is not a judicial commission sitting for the purpose of deciding points of law. It is a Commission honestly trying to find out the wisest and best way of adjusting some difficulties in the field of foreign missions and I hope that the purely legalistic side will be kept right down through so that we can get the widest and most helpful results. (Chairman)

The root of the criticism is not that it is inconsistent with its own policies but that it is not ready to follow up a policy representing really a further advance. That is warranted by the new conditions? (Chairman)

What I am trying to get at is this - as to whether the real ground of criticism against the Board is in its administration of the ordinance or a criticism of the inadequacy of the policy established by the General Assembly. (Chairman)

Do you think that administration consistent with the policy of the Assembly? (Chairman)

Do you think there is a distinction drawn between the Board and the missionaries there? (Chairman)

But whether it was a pastoral letter or not it was clearly an enunciation of the policy which the General Assembly desired and expected to have adopted in connection with its educational work. (Dr. Brown)

Dr. Moffett stated a moment ago, if I correctly understood him, and if I did not he will correct me, that the Board has been trying to overthrow that Pyengyang system and introduce another. (Dr. Brown)

The way that policy started was under the Reverend Underwood, who, long years ago, conceived the idea that there ought to be a college in Seoul operated with a broader educational policy, one more in harmony with the policy of the General Assembly and the policy of all the other missions throughout the world and it was he who wanted a college of that sort. (Dr. Brown)

It is always understood in a case of educational institutions all over the world that when there is a union educational institution which is represented on the field by a field Board of Managers, the relations of the agency at home are to that field Board of Managers in official matters affecting that institution and not with the separate missions. Because where five or six missions are cooperating it is manifestly impractical to have them reciprocate. So the Board of Trustees in the Shantung University in China deal with the field Board of Managers in the Shantung Christian University and not with the separate Mission. The Board had an official request for Mr. Rhodes but those circumstances are explained in this letter. (Dr. Brown)

"The Mission had not wanted to appeal to the Assembly." That is true as I know from official correspondence. It did not appeal this year formally for the matter to come before the Assembly. "The appeal this year formally for the matter to come before the Assembly did not come from the Mission but from overtures from the Presbytery." That is technically true and really untrue because as a matter of fact not a single Presbytery acted on its own initiative. The Presbyteries took that action simply and solely because of a propaganda conducted by two members of the Mission who were at home on furlough and therefore it gives an altogether misleading idea to give the impression that the Presbyteries took the initiative in this matter and adopted overtures which they would not have adopted if they had not been asked to do so by two members of the Mission home on furlough. (Dr. Brown)

Filled with the clear proof that the Board does not take its understanding of the situation on the field from its organized body on the field. It does not accept those understandings. It comes to its conclusions and its decisions from somewhere outside of that, not from the body of its missionaries on the field. (Dr. Adams)

I can only say without going into the discussion that I dissent from Dr. Adams' statement and in the words of

We
wil
I th
ma
die
an
Mi
It i
ce
be
mi
As
we
m
in
Th
wh
(D
Th
Th
ec
B
pe
ca
yo
m
re
th
Th
no
pe
G
O
at
w
I
In
th
w

Webster in the British Parliament I wish to have my dissent understood as emphatically as the rules of the house will permit. (Dr. Brown)

I think in this way - I think if the Mission had been left alone when this matter had first come up and when the majority would have had permission to stand without any action upon the Board - I think the matter would have died out in time and would have been quieted down. But the Board took the side of the minority of the Mission and in that way it is very evident to me that indirectly pressure was brought to bear upon the majority of the Mission and has been all through these years. (Mr. Hoffman)

It is simply the attitude of the Mission toward the Board or the attitude of the Mission to simply stand on ceremony that has been in the way or sentiment? I just get that inference from your statement just now. It hasn't been as much a matter of principle as it has been deliberately standing within the original action rather than being influenced by advice from the Board or others. (Dr. Barber)

As far as I am concerned and a number of the other young members of the Mission have had the same experience, we wanted to do what the Board wanted us to do although we felt the principle was too great. I was on the point more than once of voting in favor of the Seoul College in order to carry out the Seoul College but the only thing in the way was the principle at stake. The stand we have taken on religious liberty - (Dr. Soltau)

There were a number of principles at stake; the matter of the rule of the majority is one principle. The stand which the Mission had taken before the Korean Church on the matter of the place of education in the Church. (Dr. Soltau)

The fact that all the students must be Christians? (Dr. Soltau)

That first sentence - "Education of non-Christians is not our commission." Our mission is evangelization and not education. (Dr. Soltau)

But isn't the crux of the question this: that the Mission takes the point of view that all questions of missionary policy - and those questions are all included in it - are the exclusive responsibility of the Mission and the Board can only advise in that matter but cannot go any further? Isn't that the crux of the thing? Isn't that the position you take, that the Board has no right to do anything more than act in an advisory capacity, that the Mission itself must really determine all questions of policy and that the Board is really usurping the rights and the responsibilities of the Mission in undertaking to do anything more than express an opinion to the missionaries. Is that your position? (Chairman)

That might be an extreme statement perhaps, but it would necessarily have to be qualified. That the Board should not have the right to impose upon the Mission; or if you wish to make it right, the great majority of the Mission, a policy contrary to the convictions of the Mission unless the Board received the direct authority to do so from the General Assembly. That would be our position I am quite sure. (Dr. Moffett)

One of the things that is made the task of this Commission is to discover precisely what those powers are and to attempt some kind of an interpretation and definition of the relations between the Board and the mission. That is what I want to get your point of view on first. (Chairman)

I don't see that the two things are parallel. The Mission is not the Presbytery. (Chairman)

In this organization, with the Assembly organizing the Board, and the Board organizing the Mission, and then having the right of review, doesn't it mean that the Assembly holds the Board ultimately responsible for the whole work? (Dr. Lee)

[The main body of the page contains extremely faint, illegible text, likely bleed-through from the reverse side of the paper. The text is organized into several paragraphs, but the characters are too light to be transcribed accurately.]

I
If
I
W
Y
It
an
M
co
T
a
h
c
ti
T
b
h
d
d
cl
w
u
It
e
P
Y
w
I
m
w
h
Ju
T
be
ad
W
L

I think not, because of the Manual. (Dr. Adams)

If the Mission makes a mistake in any way that arouses the criticism of the Church at home in your judgment who would be the person held responsible to the Church at home? (Chairman)

I would say that the Board can restrain the Mission. (Dr. Adams)

Wouldn't the Board be held responsible for the action of the Mission? (Chairman)

Yes, because that is the power of restraint. (Dr. Adams)

It is not true that a part of the claim urged this morning is that the Board has been trying to restrain the Mission and the Mission is protesting before this General Assembly because the Board has been trying to restrain the Mission? And may I say that the impression plainly impressed on my mind during my fifteen years correspondence is that the fundamental position of the majority of the Mission is not Presbyterian. (Dr. Brown)

The Board is under criticism by the Mission and as I understand it we finally came to the point where it is admitted that the point of criticism was not that the Board departed from the accepted policy of the church as it has been practiced through years in the Mission field generally, but that the criticism is that under the special circumstances existing in Pyengyang that have not established a new kind of a college, that the circumstances there warranted. (Chairman)

That is right and that the establishment of that college on a different principle is subversive of the work which has been established in Korea and changes the character of the work. That is, if there was no college in Korea, if we had conditions as in other fields, doubtless there would be no question raised. But we have a college which has developed under the peculiar conditions which exist which conserves the character of the church as it has been developed and the Board interjects into that a college of an entirely different stamp which will change the character of the work, be subversive of what has been established and inimical to the continuation of the college which will maintain the character of the work which has been established. Now I say there is no room for such an institution in Korea. (Dr. Moffett)

It is your judgment that a college that is in entire harmony with the general missionary policy, missionary educational policy of the church and the Board, that there is no place for such a college in Korea even though the Pyengyang institution is fully sustained and allowed to develop along the line that the Mission may desire to seek. You feel - you used the word destructive with the idea that that would destroy the whole force of the Pyengyang work. (Dr. Lee)

It would tend to destroy, not the whole force, and therefore, I do not think there is a place for it. (Dr. Moffett)

I can say that that has been one of the great factors that has been back of the missionary position, that the missionary body there has been convinced that the establishment of the Seoul Institution on a different basis would tend to change the character of the Korean Church throughout Korea and that that is the reason that they have stood so strenuously for the position of the Pyengyang College and against the hojin [Japanese word for Juridical Person or Corporation]. (Dr. Moffett)

That is the whole history of the development of the Korean Church and its character and the contest which has been going on in the country for years between the majority of the Mission and the small minority who have advocated different principles of work. (Dr. Moffett)

What are they? Has the College failed in maintaining its Christian character, its evangelistic character? (Dr. Lee)

[The main body of the page contains extremely faint, illegible text, likely bleed-through from the reverse side of the paper. The text is organized into several paragraphs, but the characters and words are too light to be transcribed accurately.]

I e
the
Th
pr
Th
D
th
L
H
th
D
L
I
a
to
b
th
v
c
m
T
D
c
a
s
a
n
N
T
n
b
q
a
th
I
th
i
c
I
c

I can say this, that the student body of the Pyeongyang College has been the direct agent in something over six thousand conversions in its evangelistic efforts. (Dr. Adams)

The whole issue is that you feel that that is not the Christian object - to permeate society with Christian principles. (Dr. Lee)

That is a very marked issue, gentlemen. That is fundamental. We do not stand for that principle. (Dr. Moffett)

Do you feel that the Church at home, the Presbyterian Church that we belong to here and our General Assembly, that the Church at home with all its history and all its great work, would stand seriously by such a position? (Dr. Lee)

I hope the Presbyterian Church in America does not stand by the position that the object of Christian education is the permeation of society with Christian ideals. (Dr. Moffett)

Do you consider the object of the missionary work the creation of a Christian society, a Christian state? (Dr. Lee)

I feel if there is no clearly defined policy of the Mission on this let us have it stated then. The Mission has taken a persistent stand. We have listened here for a day and a half to all this detailed work. We have not gotten down to a real valid explanation of the thing unless it is in this matter of the fundamental conception of the work. I believe that we are here, to my mind, at the crux of the whole situation and if we want to spend a day discussing this, this is the point we ought to know about. If the Mission does stand for this let us know it. If that is at variance with the whole policy of the Presbyterian Church then let that be stated. If the Mission is asking now to conduct its work entirely on a line apart from the Presbyterian Church, let us know that. Let us find out just the motive and the purpose back of it all. (Dr. Lee)

The Principles of the Presbyterian Church are inconsistent with the aims of the Mission. (The Chairman)

Do the General Assembly and the Home Church believe that the time has come to modify or in any degree change the present policy of the General Assembly to supervise and conduct the work of foreign missions through a board for that purpose by the General Assembly and directly amenable to the General Assembly? If so, what should those modifications be? Are the Home Church and the General Assembly prepared to accept the alternative of releasing the Board of a part of the responsibility to which the General Assembly and the Church now hold the Board? And if that power is to be transferred or some part of it, should it be transferred to the Mission, or should it be transferred to the presbytery on the Mission field? (Dr. Brown)

The Board does not claim to be infallible. It is composed of human beings and is at any time liable to make a mistake; and it cordially recognizes the right of any mission to appeal a particular decision. But I think we would be interested in having a ruling of the Chairman of the Commission on the subject as to whether the particular question before us now is whether the powers of the Board should be changed and abridged and those powers that are liberated transferred either to the Mission or the Church; or whether the question is as to whether the Board in these particular concrete cases in Korea exercised its power wisely and justly. (Dr. Brown)

I can simply say for myself as the one who conducts the Board's official correspondence with the Mission that if the Commission will speak in an authoritative way one way or another, it will be very desirable. This matter has been under discussion on the field to my personal knowledge for twenty-five years. It has been a discussion between the majority of the Mission and this Board for eight years. We can simply go on discussing it forever. (Dr. Brown)

It seems to me the function of the Board is to do two things; is to let the majority decide nearly all matters, as it does, because in the great majority of instances the majority decision will be right. (Dr. Avison)

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the document. The text is organized into several paragraphs and possibly a list or table, but the characters are too light to transcribe accurately.]

But the Board has another function, and that is to see that the majority which sometimes makes mistakes, is not allowed to carry those mistakes into execution. (Dr. Avison)

The position you have taken all the time is that the Board had nothing to do with the location? (The Chairman)

It is claimed that the taking of the Bible out of the curriculum was in itself an ungodly act. I didn't feel that way. I haven't read anywhere in the Bible that in order to carry on Mission work you must have a school. Nor are there any directions within the Bible that if you do have a school, as to the type of school, nor is there any direction as to which particular hour in the day you shall teach the Bible to those whom you are teaching. (Dr. Avison)

In Mission work we found it convenient to have schools. Those schools were primarily intended, when the schools were established, for the teaching of arithmetic and those other subjects were primarily intended to develop the intellectuality of the students whom we had. (Dr. Avison)

I think we can clear it up this way: that the petition is one thing. Then when the overtures came to the General Assembly from the presbyteries, they introduced another question, and the Assembly appointed this Commission and gave it two things to deal with. One was the substance of that petition which was placed upon the Post War Conference program and it is being discussed there. (Dr. Moffett)

Not one of those presbyteries knew anything whatever about the situation in Korea except as they got it from Dr. Whiting and Dr. Adams; possibly other members of the majority, I do not know. And, therefore, to give the impression here that presbyteries have been so much disturbed by this situation that they have voluntarily taken the initiative and have overtured the General Assembly it seems to me is really disingenuous. (Dr. Brown)

Do you think this matter would have come before the Assembly if this matter hadn't been projected from the field? You speak of the overtures. (Dr. Lee)

I don't think the presbyteries would have taken action at all. (Dr. Moffett)

Do you think that the pressure came on the presbyteries and they took action on them with this book in their hands? (Dr. Lee)

I can only say that if addresses before presbyteries, if a volume of letters, do not constitute propaganda, I would be glad to know what constitutes propaganda. (Dr. Brown)

You have doubtless recognized the fact that the whole controversy pivots on the one question, did the Board err when, in order to secure union in higher education, voted in opposition to the judgment of the majority of the Mission to locate the college at Seoul? (Dr. Alexander)

I deeply appreciate the patience and carefulness with which the members of the Commission have listened during the many hours of the session and I can imagine the profound concern with which the members of the Commission must have discovered the unhappy conditions that exist. I could have wished that more pleasant and inspiring aspects of missionary work might have come before such friendly pastors and elders. I should be extremely sorry if the Commission were to regard the conditions in Korea as in any way typical of the conditions that exist in the twenty-seven Missions or between the twenty-six other Missions and the Board. (Dr. Brown)

There are nine Missions in my Department, including Korea; no such conditions exist in any of the other eight Missions, and I say with grief that I have had more anxiety, more distress of mind over Korea than I ever had over the other eight put together. Indeed, I do not know of any one of the other twenty-six missions where such long continued irritations and frictions have prevailed. Of course, there are differences of judgment in the annual meetings of all the Missions and between Missions and between stations in the Missions, occasionally between a

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the document. The text is organized into several paragraphs and possibly a list or table, but the characters are too light to be transcribed accurately.]

Mission and the Board, but those differences of judgment are ordinarily settled in an amicable way. They do not lead to irritations. This is the first time in my experience of twenty-five years that missionaries have complained to the General Assembly against the course of the Board. (Dr. Brown)

You can imagine, Mr. Chairman, that it has not been very pleasant for those of us who have labored and prayed for this Mission for many years to listen to the charges that have been made, charges which have been based apparently on the assumption that the Board is the enemy of the Korean Mission and the work being done there, charges some of which have impressed us as wholly imaginary; others as having some basis in fact but exaggerated out of all proportion to their relative importance. (Dr. Brown)

I also assume that you will hardly take seriously statements to the effect that the representatives of the minority in the Mission, men like the sainted Dr. Underwood and Dr. Sharpe, men like the living Dr. Avison and Dr. Gale and Dr. Hirst and Mr. Rhodes, men of that sort, who have given their lives to the cause of Christ in Korea and who in devotion and self-sacrifice, unflinching loyalty to the cause of Christ, are the peers of any missionaries in the world, I can hardly believe it possible that you think that those men are adopting and insisting upon policies which to quote one of the statements of the complainants, "Put the whole life of the Mission and the character of the Korean Church at stake." (Dr. Brown)

"The present leaders of the majority were the real cause of all the difficulty. They, without a protest, united in sending arguments to the joint committee in New York to prove that Pyengyang was the location for the college in preference to Seoul and yet they today deny the validity of the whole thing and say that it meant nothing. Had the decision of the joint committee been in favor of Pyengyang I can see the same group of gentlemen heralding its praise. Their attitude from the first was this, 'if the joint committee decides in our favor well and good; if not, we will find a technical point to invalidate the question.'" (Dr. Brown)

I fully agree with Dr. Adams and Dr. Moffett when they say that the majority should rule. I agree with that most cordially. But I ask, a majority of what? They say majority of the Mission. I am obliged to say majority of the Board, subject only to an appeal to the General Assembly. I understand that that is what the General Assembly in the supervision and conduct of the work, to use the phrase of the General Assembly of 1847. They say that a majority of the Mission should prevail. (Dr. Brown)

To say that the majority of the Mission should prevail impresses me as pure congregationalism. That is the ultimate supremacy of the local union. We are Presbyterians. To say that the majority should prevail would split our Presbyterian world-wide work into twenty-seven different pieces, as many as there are Missions. It would place the minority in any Mission at the absolute mercy of the majority and again I say you have been witness of the plight of the minority in the Korean situation. Some of the ablest missionaries of the Presbyterian Church would have been driven out of Korea before this if it had not been that there was a Board. (Dr. Brown)

I think too the effect of that upon donors would be absolutely disastrous. The Board could not assume the responsibility for the expenditure of funds which is now done. (Dr. Brown)

I fully agree also with Dr. Moffett and Dr. Adams when they say that the Mission, the majority of the Mission should have power in field matters. I thoroughly and cordially agree in that. But suppose opinions differ as to what field matters are, whose opinion is to prevail? What are field matters in the memorandum which has been placed in your hands? The matters which in the judgment of the majority of the Mission were field matters were listed and you will note what was said on the subject, there perhaps I may just refresh your memory at that point, as to the question of what field matters are and showing how exceedingly difficult it is to determine just what is a field matter. (Dr. Brown)

The statement has been made that the Board inaugurated the work in Seoul contrary to the wish of the Mission. We dissent from this. The Mission itself, by an overwhelming majority, united with other Missions in voting for one union college in Korea. The difficulty arose over the location of that college and the situation that grew out

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the document. The text is organized into several paragraphs and possibly a list or table, but the characters are too light to transcribe accurately.]

of that. (Dr. Brown)

Granting for the sake of argument that the exception were justified, has the minority and has the home Church no right to the type of educational work and Mission work that is in harmony with the General Assembly and the home Church and all the other Missions, or has a majority in a local Mission absolute power to overrule not only the minority but the Board? (Dr. Brown)

Dr. Adams and Dr. Moffett say and admit that the Board has been within the powers committed to it by the General Assembly, and I, of course, agree again with them. They raised the question whether the time has come in view of the development of conditions, to modify that power. Then three questions follow, which will doubtless have the careful consideration of the Commission. (Dr. Brown)

“Do the Assembly and the home churches desire to modify that policy?” (Dr. Brown)

If so, are the Assembly and home Church prepared to release the Board from some of the responsibilities which it is now carrying for the Assembly and for the donors to the Missions? I understand that Dr. Adams holds that this is not involved. I think that it is. I certainly as one of the administrators of this enterprise would not feel the same sense of responsibility for the expenditure of work and the conduct of Mission policies and methods if the General Assembly shall see fit to modify that principle. (Dr. Brown)

And C - “If the present policy is sound and should be continued, did the Board exercise its powers under that policy wisely and justly in this instance?” (Dr. Brown)

The final fact that it seems to me has been made clear for years and that surely is now clear, and especially after you have read the letter of Dr. Gale which I trust you will re-read, is that the Commission is dealing not merely with questions of policy and methods but of personalities, of temperament. Suppose that both parties were right, the majority and the minority. Suppose they were both right in principle. Can't they live together in harmony and as Christian brethren? Isn't it possible for a majority and minority in the Mission, or in the Senate, or in a Presbytery, or between the Mission and the Board, to differ in judgment without such consequences as have ensued in this case? Why, questions of far greater importance to the Kingdom of God, or of as great an importance as this, are constantly under the discussion of our executive council and in the Board, and in our Presbytery and they are adjusted between Christian brethren without all the trouble that has arisen. We are dealing with a state of mind, with a psychological condition, which finds it practically impossible to act when it is getting an unfavorable decision. Personally, I am more deeply distressed by it than I would very well indicate. I have tried to mediate but you have seen how my letters have been regarded. (Dr. Brown)

That may be. I would not wish to divide with that. And yet, as I understand the Church - and I am traveling in the Church a great deal, I do not believe that the Presbyterian Church today would ask us to sacrifice that work and go out of a union effort in the line of education. Certainly the last Assembly with its tremendous emphasis on church union stands with unit or union in connection with educational enterprises and furthermore has taken the position that we are willing to make even considerable sacrifices in order that that may be done. (Dr. Stevenson)

I really think if anything has been put over on the Board it has been while the Board has had its eyes wide open and I speak of that detail because if I were standing outside the Board I think I would exactly know what the process had been. You can be very sure, gentlemen, that this action, that whatever the Board has done, has been the action of the Board. It has been guided, of course, by its Executive Officers in such matters, if it could not be guided by them it would, of course, dispense with them. They are elected every year. It has a chance to dispose of them every year and it could easily dispense with any one of them if it had come to feel that it could not trust their judgment. But I think it has gone back to the Executive Council in every case to the Korea Committee that they might go into it more fully. (Dr. McAfee)

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the document. The text is arranged in several paragraphs and appears to be a formal document or report.]

I have been trying ever since we began these conferences not to try to find out where our Korean brethren are wrong, but where I might be wrong or where we all might be wrong. To get back to just the real origin of this jungle into which we have worked ourselves these last eight or ten years, I dismiss at once from my mind the thought of any moral obliquity, any wrong-mindedness on anybody's work. I am sure there wasn't any conscious wrong-mindedness and I don't see what the value is of Christ and our trust in the Spirit of God if we can't believe that He kept us all from unconscious wrong-mindedness. (Dr. Speer)

First, there are some documents and investigations which I think this Commission will need to consult if it is to do its work thoroughly. You are dealing with one of the most difficult and intricate and far-reaching problems of church statesmanship that men have ever been called upon to deal with, and there is an enormous background of material that you can't take time to work into but a few lines of which at least either by the work of the Chairman or by delegation of responsibility to the Commission you ought to deal with. (Dr. Speer)

First of all, there ought to be some study of the background of the place of Missions and the administration of Missions in our church. Dr. Adams has made some study of the years 1836 and '37. I have made a study for thirty years of the backgrounds, from 1812 down to the present day. I think it would be desirable for someone to go back and go into the writings of Elisha P. Swift and Walter Lowrie, and John C. Lowrie and Ashville [Ashbel] Green. We will furnish you with the books, which lay out clearly before us what our Church was about when it established our foreign missionary work and just how it intended to carry that work on. (Dr. Speer)

In the second place there should be a study of the development of missionary policy in our Church. Two men have explained practically the whole of the development of missionary policy in our Church - John C. Lowrie and Dr. Allen Wood - and we can put in your hands the judgments of those men. Their documents, the papers that they drew, accepted by the Board and by the Church with regard to the principles of missionary administration, and relationship of the Assembly's control of the Board and of the Board's relationship to the Mission. (Dr. Speer)

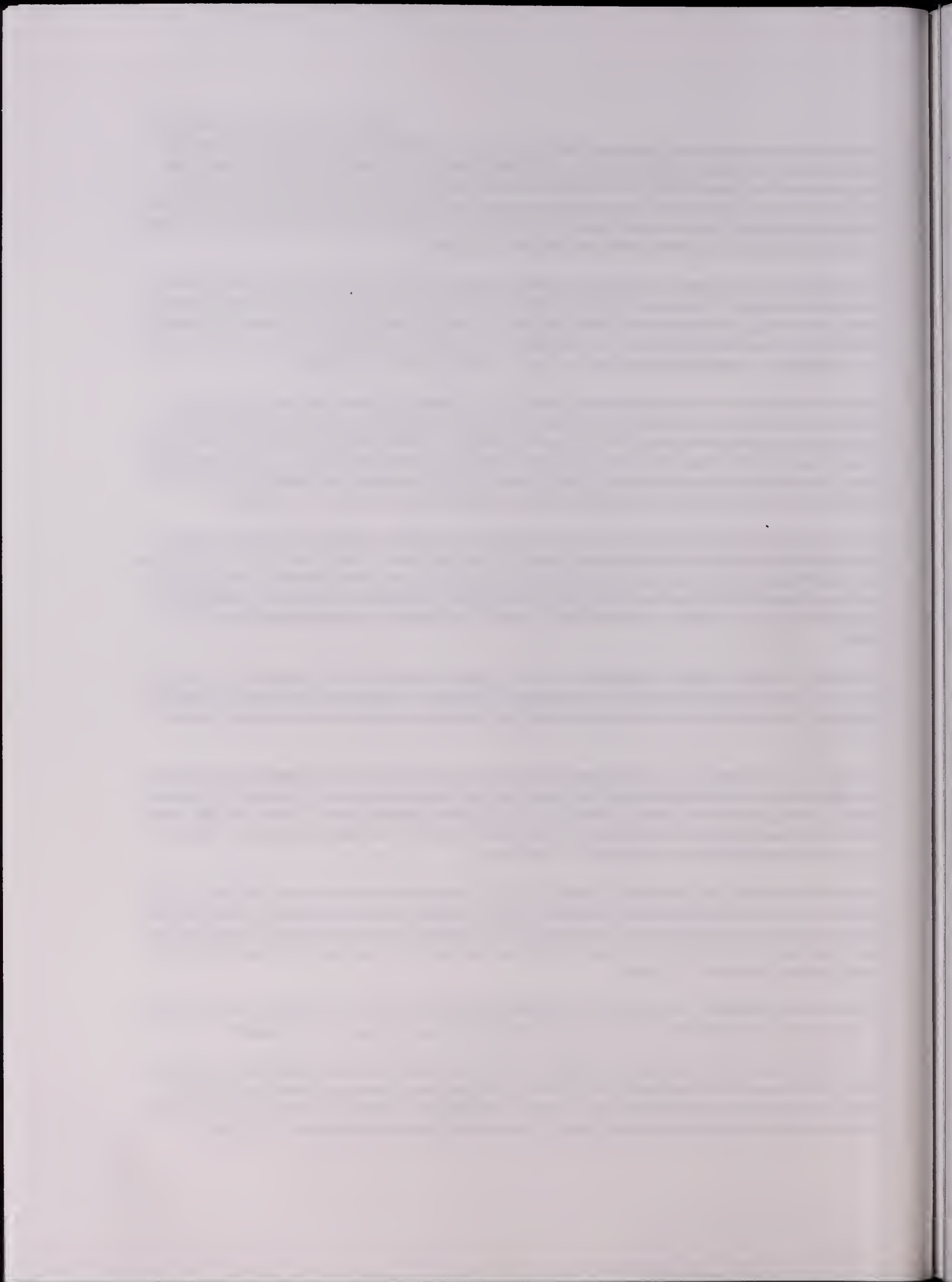
In the third place, there should be a careful study of many reports. The few which we can pick out we will put in your hands. The studies of these problems of the relation of education to missions, of the relation of education to evangelism, of the ideal and aim and legitimate method and proportion of method in the missionary enterprise. (Dr. Speer)

Secondly, just a mere passing word with regard to one of the arguments to which Dr. Moffett spoke in his paper with regard to the attitude which the Board was believed to have taken breaking down the Mission's firmness of position on this question of the Bible in the schools. He spoke of my disastrous visit to Korea. I thought it was a rather rich and ample adjective - but let that go. It may be explanatory of much other language also. We don't want to lift the mere detail out of its perspective. (Dr. Speer)

As to the effects of that visit, I will submit a letter from Dr. Underwood written some months afterwards. I don't think there could have been any disaster because the situation remained practically unchanged. It may have been disastrous in that it didn't redeem the whole situation. But Dr. Moffett knows better than any man that that was beyond any man's power to do. The only damage that was done was to me, and I knew that there would be that damage before I went there. (Dr. Speer)

I didn't want to go to Korea. No mortal man could have gone there and come out unscathed. It wasn't a question of what he said and what he did; it was a question of what he didn't say and didn't do. (Dr. Speer)

As I look back, we walked on the edge of a precipice. I think if we would have done anything else than what we did, Dr. Moffett might have used the word "disastrous". It damaged me. It hurt some friendships that were among the dearest possessions of all the years. I never would have gone to Korea if I could have avoided it. But it was one's duty to go and you could only go and do your best and take the consequences. (Dr. Speer)



What I spoke of as the source of all this difficulty was the cause of this failure to appreciate the store that the Mission set for the maintenance of the college at Pyengyang. It was thought here that the main thing was one college, and that, therefore, when it was decided that that college was to be in Seoul, it followed naturally that the Pyengyang College would adjust itself to the higher grade of the Seoul College. And that expressed itself in the first actions of the Board. I don't remember just what they proposed, but it was some low development, a middle school for the Pyengyang college, and the higher advancement for Seoul. (Dr. Speer)

I think the difficulty arose as I say. Now, as to whether the Board was wrong or Dr. Brown was wrong in these letters that pressed on the Mission, or that they felt were pressing on them that they should join also in the Seoul College - may be they were right. (Dr. Speer)

But we must try it, and I think may be we were wrong here in New York to the extent that any pressure has gone out to the Missions to lead them to share in the Seoul College. I don't think that is a very great wrong. I don't think that alone, standing by itself, would trouble anyone. If that was a mistake, let us all recognize there was a mistake. (Dr. Speer)

The first of these is the question that has come up again, and again, and we are to consider it more fully tomorrow - - the question of the relation of the Missions and the Board. I don't want to anticipate the discussion tomorrow, but there is something to that that may be better to say today so that they won't need to come up then. That is a far larger question than we are defining it. It isn't a question of the Mission and the Board. Anybody who thinks about that will know that it is a far deeper question than that. (Dr. Speer)

There is the question of the majority and the minority of the Mission, which is a more difficult question than this one. There is the most difficult one of all, the relation of any corporate association to personal liberty. That is the hardest problem we have to deal with. How are you going to relate the freedom of the individual to the obligations and associations of corporate life and activity? That is our real problem, and I am afraid that is too big for us to settle. But I believe we can make a further step toward its solution. (Dr. Speer)

That step will not be an antagonistic step. It doesn't have to grow out of a controversy between some of us and others of us. There is only one principle that has dominated the development of the Board from the beginning, and if you want to take time I can give you the documents and prove it without peradventure - only one principle, and that is the principle of decentralization, of transferring as large a measure of power from the Board in New York to the Missions on the field. That principle has controlled from the very beginning. I don't say that there haven't been little whirling eddies now and then that seem to turn backwards. I don't say that in a particular case someone may not feel that the principle has not been given an adequate development. But I do say that it can be demonstrated that from the year 1837 down until now that has been the steady principle of advance. (Dr. Speer)

Three years ago when it looked as though what the Korean Mission was asking for was full autonomy, I prepared a brief for the Board trying to show why fully autonomous Missions would be self-destructive; but recommending at the end that because I didn't believe the Korean Mission should be given absolute autonomy learning it by experience, the Korean Mission should be given absolute autonomy with no other limitation whatsoever except that it wasn't to involve the Board or the other Missions in financial responsibility; it might embarrass them. (Dr. Speer)

I couldn't get anybody to accept that view, and the Korean Mission has now rejected it. They don't want autonomy. They realize that autonomous Missions are impossibilities. They will be self-destructive. (Dr. Speer)

We believe that in framing policies on the field and in all other matters that are primarily field matters, the very largest degree possible of self-government should be allowed to the missionaries, to the regularly constituted Mission body. And put into words, this is the definite policy of the Board, and the General Assembly has recognized this principle and has directed that it should be followed out in its missionary work as it appears in the



action of 1917, as follows, quoting that: "Amend the manual of the Board having to do with the powers of the Missions and their functions by adding this section of the petition of these friends in Korea to that paragraph." (Dr. Speer)

I don't believe that we can attain that result by specifying the particulars in which autonomies exist here or there. The Korean Missions tried that in 1915 and they tried it as conscientiously and capably as any group can, and they realized the immaturity and inadequacy of the list. And, as Dr. Avison was pointing out, and anyone could point out, it is impracticable in many of those lists to locate full autonomy either at home or on the field. (Dr. Speer)

First of all, I think we should take a step in advance in writing into the manual a more emphatic statement of this transfer of administrative control from the home to the foreign field. That is one of the great issues before you. (Dr. Speer)

The second one is the question of the extent to which we will adjust ourselves to political limitations without giving up our missionary activity. That is the question that lies behind this issue of the last years with regard to the exclusion by the Japanese under their regulations of the religious teaching from the schools. (Dr. Speer)

That question isn't confined just to that one matter. It is a question of what amount of political hindrance will we regard as necessitating abandoning our work or any part of our work. Happily, the Korean Mission itself changed its position on this matter and adopted the views, which again I think bring us entirely together. (Dr. Speer)

I think the Committee was right in saying: "If we can't get all that we want, we won't shut up our schools absolutely and give up any possibility of educating our children with Christian teachers who will teach even the secular subjects that they are allowed to teach. We will still keep them up." (Dr. Speer)

And I suggest the last of the great principles issued before this Commission. That is, whether we are to move forward on a principle of exclusion or a principle of inclusion, on principle of comprehension or on a principle of allowing only our own principles and view and conviction. (Dr. Speer)

In one sense, gentlemen, it doesn't matter very much how you decide it, because time and truth are going to decide it and they will decide it only one way. Time and truth will never endure the principle of exclusion in Christian fellowship or Christian service or missionary activity in any field even, or one denomination. It doesn't matter what the Korean Mission may do, not what this Commission may decide. The Board will obey this Commission. But this Commission can't keep the principle of comprehension and inclusion out of any field in the world. Dr. Moffett may wish that it could. I may wish that it could. But it can't be done, and I don't think that we ought to wish that it could when we are as one as we are here. (Dr. Speer)

If you will remember the early minutes of the Mission, you will find they existed when Dr. Underwood, Dr. Heron and Dr. Allen were in the Mission. They existed when Dr. Underwood, Dr. Heron and Mr. Gifford were in the Mission, before I ever reached Korea, these dissensions were in the Korean Mission. (Dr. Moffett)

What was the subject of all the dissension in that early time? There wasn't any college question at that time, was there? (The Chairman)

I think it was the inability of the people to work in harmony. (Dr. Moffett)

It is a matter of personality altogether and temperament apart, altogether? (The Chairman)

That dissension has come to be now a question of difference on vital principles. (Dr. Moffett)

In my preliminary statement I made the first day, I referred to that, and read my covering letter to the Executive Commission, in which I said: "We hope you will be able to take this up with the Board so as to arrange for a full

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the document. The text is organized into several paragraphs and possibly a list or table, but the characters are too light to be transcribed accurately.]

discussion at the Post-War Conference and not have to take it to the General Assembly." But the Executive Committee said they had no jurisdiction. But it was in the minds of the Executive Committee and the missionaries on the field that if we couldn't get it, that then it should come through the Presbyteries. (Dr. Moffett)

So that when Dr. Adams and Dr. Whiting spoke to members of presbyteries, they were not going contrary to the thought and purpose of the men on the field, although it had been hoped that that wouldn't be done this year, and that we could avoid the necessity of it. (Dr. Moffett)

My own feeling was, if we couldn't get the Board to grant a discussion of the question, that we would eventually have to go to the General Assembly. I have tried for years for that. (Dr. Moffett)

Would this Conference have any authority or power to ask or tell the Board to withdraw from the Seoul College? They wouldn't have any authority of that kind. (Dr. Hay)

I have been listening to a great many statements that seem to repeat each other about this position being strong, this position and this position between those two; but I confess that for the life of me yet, I haven't seen or heard a distinct and clear explanation of what it is that is objected to, that is un-Christian, and that does not fit into this Seoul College. (Chairman)

Are we not taking a whole lot of things for granted that have never been demonstrated? After what Dr. Speer said this afternoon, apparently, in the minds of many there is no vital difference between the college in Pyengyang and the college in Seoul. There is a slight difference of emphasis. If there is some other difference, I wish one of you people would put it in such a definite form that we can get hold of it. (Chairman)

What is it? Is it a matter of theology, or a matter of what? If the whole Korean Church is lined up, it must be definite enough to put it in very definite form. We will be glad to hear about that. (The Chairman)

Before that, while I had my own definite opinions, just as Dr. Brown had - and in our official correspondence with each other we had taken the same position: that a majority of the missionaries on the field ought to settle the question; that wherever the institution was placed, it couldn't possibly be a success unless the majority of the missionaries were behind it and backed it up. So that that should be determinative and that has proved true. And then when finally the vote was taken, that settled me with regard to the necessity of the location, that the large majority of the missionaries has decided. (Dr. Adams)

That has been spoken of a number of times both by questions from members of the Commission this evening and by rather discrediting statements by others in regard to it. I would like to explain the matter to the Commission. I have here a copy of the letter that was sent to the Presbyteries. The way it came about was this: In the Spring, when the action of the Board had been taken subsequent to the action of the Executive Commission of the General Assembly declining to take the matter up and saying that the proper way was to take it to the General Assembly since they carried no authority, the Board took action on it and sent this action to the Mission and to the members of the Mission here. Dr. Whiting was in Iowa. He received a copy of the letter. He had been interested and had been excited on the matter and the next I knew I had a letter from him saying that he was on his way back to his Presbytery in southern California to take the matter up to his Presbytery. That action of the Board was of a character and worded in such a way that the situation couldn't be carried any further and he was going to take it to his presbytery and get it over to the General Assembly. (Dr. Adams)

Do you mean to deny that the Executive Committee of the Mission or the Mission, either or both, did not send a communication to the Executive Commission to be a representation from the field and which did carry with it severe criticisms and arraignment of the Board? (Dr. Brown)

The Executive Commission understood it to be an appeal for it made precisely the same reply that it made this

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the document. The text is organized into several paragraphs and possibly a list or table, but the content is completely unreadable.]

year. I have it. (Dr. Brown)

Is the Commission left to assume that a letter of the overtures came from missionary representatives in the Presbyteries? (Dr. Barber)

I don't know. That is not true because the Chairman of the Foreign Missions Committee of my Presbytery to whom I sent this shortly after they had a meeting of the chairmen of the Foreign Missions Committees of his Synod and he brought the matter up in his Synod and there were other overtures from Presbyteries of that Synod but I don't know about that. (Dr. Adams)

They all received their inspiration by your work. (Dr. Lee)

Dr. Halsey has just received a letter from Dr. Whiting in which he admits this very specifically. Dr. Halsey has handed the letter to me. (Dr. Brown)

I can only state that the first intimation I had that the matter was in the hands of the Executive Commission was a telegram from my colleague, Dr. Speer, who told me that the report was there and just after that my first copy arrived from Dr. Adams. (Dr. Brown)

I do not want to pursue this inquiry much, yet I want to settle in my own mind this. I received a copy of this two weeks prior to the meeting of the General Assembly and I just remarked to Mrs. Barr, "I presume that is being sent out to a large number of the Commissioners." Was it sent to a very large number of the Commissioners, do you know about that? (Dr. Barr)

I would say this, that we are as much Presbyters of the Presbyterian Church as any man at home. We have been loaned to the general work of the Church by our Presbyteries, they can call us home at any time they wish to. The general work is under the general agent of the Church and as my Presbyters told me that our trouble was our own fault and we wouldn't bring it to our Presbyteries, that was the proper ecclesiastic way to do it. As long as we were not willing to do that, because they knew why, because we felt it would injure the work of the Foreign Missions of the Church to bring it to the Presbyteries, we would have to stand it. But if it was brought to the Presbyteries then they would take it up and the keeping open of that road was the way in which such things would not happen. I say we are Presbyters of the Church and can take things to our own Presbyteries. (Dr. Adams)

But we do believe that the exercise of this has come to such a point that Presbyteries cannot submit to it in the church's work. Modernism is not in this land alone, nor does it propagate itself here alone, and conditions of the Church in general have developed to where if some degree of the protection which Presbyterian principles of administration provide are not allowed to the field, modernism in objective as well as doctrine will be poured out through the land to the destruction of the faith of the Church.

The desire of the Mission in principle is that the dominating position given the Seoul College should be restrained and reduced, and that the Pyengyang College, standing for the evangelical missionary principles of the Church, should be released from bondage and passed to the front. (Dr. Adams)

Do I understand you to say that Seoul does not stand for the evangelical judgment of the Church? (Dr. Lee)

That is my judgment. I would not say that it does not stand for it, but I would say that the outflow from it is not that. (Dr. Adams)

I am only trying to bring out that if it wouldn't be better rather than just abandon the institution to the management of some that you may feel you cannot trust, whether it wouldn't be better to go in and manage it and give it the protection of your strong evangelical feeling and your evangelistic sense, so as to keep that in line with your ideas. (Dr. Lee)

...

...

...

...

...

If that is true, doesn't it seem to be well worth consideration? Even if you cannot get all that you want, if you can approximate to what you want in the way of a thorough-going Christian institution there, isn't it better than letting the thing go at loose ends and letting it be in the hands of the Japanese government authorities? (The Chairman)

If you want my judgment on the subject, I would say that it was the final decision of the Educational Senate, which worked out this way: that the Seoul institution should be a Methodist institution, and the Pyengyang institution a Presbyterian institution.

There were reasons for that in the country between the missions and the different policies of the missions, and the situation of the missions and the spirit and doctrinal positions of the missions. I think, perhaps, you don't realize one of the difficulties that is growing up in union institutions where denominations of different lines - they may be both evangelical - but denominations of different lines of polity and position, attempt to et together. (Dr. Adams)

Weren't they of different lines and polity and disposition before you went into the union before? (The Chairman)

Are we getting at the crux of the thing now - that the real feeling that the majority of the Missions have is that we are attempting an impossible thing in attempting a union with the Methodists under any conditions? (The Chairman)

I think that is the belief of a large number. (Dr. Adams)

Then no matter how it was, it won't work. (The Chairman)

Let me say that there is an increasing weight on that line that has developed within the last two or three years. It is this: that the Methodist Church has been distinctly going over to modernism. I have always held for unionism so far as denominationalism goes. (Dr. Adams)

With reference to the other matter of modernism as it affects you over there, I think it is so easy for us to find outstanding instances of what we know would be destructive if carried on, and then, perhaps, to impute an extreme position of that kind to those who may be associated in one way or another with such exponents. (Dr. Barr)

I can only say for this new point that has been brought up for the last, that anybody who knows men like those who are in the minority of the Mission and supporting Seoul College as I know them, and anybody who knows my associates in the Board and in the membership of the Board who can imagine that they are trying to force an unevangelical system of theology into Seoul, you can understand - I needn't say the rest. It is simply astounding that anybody should raise that question. (Dr. Brown)

(from Report of the *Chosen Commission*, constituted by the 1920 General Assembly of the Presbyterian Church in the U.S.A. for dialogue between members of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., and certain members of its Korea [Chosen] Mission. These extracts from the Minutes of that meeting are among the microfilm records of the Bd. of Foreign Missions, Presbyterian Historical Society, Philadelphia, Series II, Reel #6, Record Group 140-4-28)

LIBRARY OF THEOLOGICAL SEMINARY
 MAR 26 1922

REPORT OF THE POST-WAR CONFERENCE

OF THE
 BOARD OF FOREIGN MISSIONS
 OF THE PRESBYTERIAN CHURCH
 IN THE U. S. A.

*Held in
 Princeton, N. J., June 19-27, 1920*

BOARD OF FOREIGN MISSIONS OF THE
 PRESBYTERIAN CHURCH IN THE U. S. A.
 156 FIFTH AVENUE :: NEW YORK CITY

TABLE OF CONTENTS

FOREWORD	5
CONFERENCE HISTORY	
I. Origin of the Conference.....	7
II. Purpose of the Conference.....	7
III. Preparations for the Conference.....	7
IV. Personnel	8
V. Program	12
VI. Organization	18
VII. Social Life of the Conference.....	21
VIII. Resolutions of Appreciation.....	21
IX. Inner Life of the Conference.....	22
PAPERS AND SERMONS	
I. Mission Objectives—Rev. S. A. Moffett, D.D.....	25
II. Woman's Work—Miss Emma Morris.....	30
III. The Aims of Educational Work—T. H. P. Sailer, Ph.D.	32
IV. Higher Education—Rev. Geo. T. Scott.....	34
V. Medical Missions—J. W. Hirst, M.D.....	36
VI. The Missionary Force—Rev. Stanley White, D.D.....	38
VII. The Qualifications of a "Post-War" Missionary— Rev. J. Walter Lowrie, D.D.....	42
VIII. Mission Organization—Rev. H. C. Velte, D.D.....	46
IX. Relation of the Board and the Mission—Rev. A. K. Reischauer, D.D.....	50
X. Problems of Organization and Administration—Rev. H. D. Griswold, Ph.D.....	54
XI. Problems of Finance—Dwight H. Day.....	57
XII. Salaries, Furloughs, Home and Children's Allowances, etc.—Rev. C. H. Fenn, D.D.....	60
XIII. The Native Church—Rev. A. K. Reischauer, D.D.....	66
XIV. Principles and Methods of Propaganda and Publicity —B. Carter Millikin.....	76
XV. The Department of Specific Work—Rev. Geo. H. Trull.....	79
XVI. Our Future Policy as a Whole—Robert E. Speer.....	84
XVII. The Gospel of Paul—Sermon by Rev. Geo. Alexander, D.D.	91
XVIII. The Mind of Christ—Sermon by Rev. Cleland B. McAfee, D.D.....	97
XIX. Closing Communion Service.....	103
FINDINGS	
I. Objectives and Forms of Work.....	108
II. The Missionary Force.....	111
III. Administration and Organization.....	115
IV. Woman's Work.....	118
V. Finance	119
VI. Salaries, Allowances, Furloughs, etc.....	121
VII. The Church on the Mission Field.....	122
VIII. The Home Church.....	124
IX. Cooperation, Union and Outside Relationships.....	126
X. Future Policy.....	129
XI. Concluding Recommendation to the Complete Findings.....	131
Index to Findings.....	132

PAPERS READ AND SERMONS DELIVERED AT THE CONFERENCE

I. MISSION OBJECTIVES

Rev. S. A. Moffett, D.D.

I did not know in time, nor have I had opportunity since knowing that I was to introduce this topic, to prepare such a statement as I should like to present.

I have had no opportunity to prepare anything in the way of an historical outline of the experience of the Church and of its interpretations with the results of the efforts put forth as to what are the objectives of mission work.

The objectives of the Apostolic Church, of the Church of the Middle Ages, of the Church of the Reformation, and of the modern Church in its various branches would afford a background for the presentation of the question which would be helpful, but it has been impossible to prepare that. I should like to have selected from the writings of eminent theologians, preachers, Church leaders, Board secretaries, and from the writings of some of the great missionaries some of their statements that I might present in words better chosen than mine what I believe are the objectives, the purpose and aim of missionary effort, and I am disappointed that it has been impossible for me to secure access to this information since I knew that I was to speak here today.

I am therefore limited to expressing as best I can in my own words the convictions which I have reached from my study of God's Word and from 30 years' experience in the mission work in Korea.

What is the purpose of missionary effort?

What is it we aim to do on the Mission Field?

What is the object we are seeking to accomplish?

In order to answer these questions we must first of all ask:

Who commissioned us and sent us to the mission field?

With what Commission were we sent and where do we find that Commission?

It is fundamental that we recognize first of all that God Himself has called us by His Spirit and sent us forth as His Messengers, that Christ our Lord and Saviour has sent us even as the Father sent Him, and that we are Ambassadors of the Lord Jesus Christ.

Just as the Spirit of God through the Church sent forth Barnabas and Saul, so the Spirit of God through the Church has sent us forth.

We have received our Commission from God, not from men.

We find our Commission in the Word of God given by the Master Himself and interpreted in the lives and writings of His Disciples filled with the Holy Ghost and inspired of the Holy Ghost.

"All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo I am with you always, even unto the end of the world." Matt: 28: 18-20.

"Thus it is written and thus it behoved Christ to suffer and to rise from the dead the third day and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Luke 24: 47.

"It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." Acts, I: 7-8.

Our Commission therefore is (1) to witness unto Christ, to preach unto all people the Gospel of repentance and remission of sins in His name—God's message of salvation through Christ to a world lost in Sin. (2) It is to baptize and so establish the Church of Christ of those who, called of the Spirit of God, receive this message and yield themselves to Christ as Saviour and Lord. (3) It is to teach them all things whatsoever Christ hath commanded—the revelation of God in Christ—and to instruct, train, and develop this Church, the pillar and ground of the truth, and then this Church to so continue to witness and preach and establish and teach from generation to generation until the consummation of the age.

Let me state it in a few more sentences elaborating the above.

It is to give such a full and continuous presentation of the Gospel as will give to men a knowledge of the essential facts and truths as recorded in God's word, that they may be able to come to an understanding of the meaning and the claims of God's plan of salvation in Christ and so, acted upon by His Spirit, be enabled to accept Jesus Christ as a personal Saviour and Lord in Whom they have reconciliation to God and fellowship with God and to Whom they yield their lives in service. This presentation of the Gospel is to be the spiritual message of God to men. Let me quote my own article, written in a somewhat different connection, but expressing better than I can now rewrite it, what I mean by the presentation of the Gospel.

One of the basal principles or convictions which underlie evangelization is "the conviction that the spiritual advantages of Christianity are pre-eminently *the* advantages, the value of the Gospel Message,

and therefore the placing of the spiritual advantages in the forefront and the basing of all appeals upon these. There are many secondary advantages, the results of Christianity, and the temporal blessings which accrue to the Christian are often very great indeed and stand out with great prominence. These are the advantages which appeal to and receive the commendation of the statesman, the reformer, the politician, the merchant, the man of the world; but in the proclamation of the Gospel, when the material, financial, intellectual or political advantages of the spread of Christianity are placed in the forefront, then the appeal is to the natural man, to the lower motives, and this appeal to any other motives than the highest, based upon man's spiritual needs, is a discarding of the most powerful agency placed in our hands, is a dropping of the use of the supernatural, and indicates a lack of faith in the spiritual and in the power of the Spirit of God to affect by spiritual truth in its appeal to man's spiritual needs his acceptance of the Gospel. The Spirit of God does not bless lack of faith, but does honor and bless an unquestioning faith and reliance upon spiritual means to affect spiritual ends. With an implicit faith in the power of the appeal to man's spiritual needs—the keeping in the background of all the secondary advantages of political influence, of worldly advancement, of educational opportunities, anything which appeals most strongly to man's selfish nature, and the placing in the forefront always and everywhere the joy of reconciliation and communion with God, the relief from sin and its punishment, the assurance of the love of God and of the pardon of sin, the hope of eternal life, the comfort and peace of the believer from the indwelling of the Holy Spirit, the sympathy and help of Christ in all the trials and sorrows and struggles of life, the eventual triumph of justice and righteousness and the establishment of God's kingdom in righteousness and glory—these great uplifting truths which are the preeminent and real and eternal blessings of Christianity—the keeping of these in the forefront and appealing to men to believe in Christ because of the inherent eternal need of man as a spiritual being for these blessings of fellowship with God through Jesus Christ—this is to make use of that which the Spirit of God delights to honor and which becomes the power of God unto salvation, giving as the result in the hearts and minds of men a faith which rests upon no mere temporary or temporal advantage but rests solidly upon the eternal verities of spiritual truth. With a conviction born of an experience of the inestimable worth of these spiritual blessings we can hold forth to these people the spiritual joys and blessings of Christianity as far outweighing in importance and value any material prosperity, and can bring them to the same appreciation of the value of spiritual blessings, so that with Paul they will count all but loss in order to win Christ and will count as their greatest, most priceless treasure their fellowship with Christ, to retain which they will willingly endure persecution, the loss of all worldly gain or possessions, yea, even life itself, and will count it all joy to suffer and to endure persecution for His sake."

According to one's convictions as to the relative value of the advantages to be derived from Christianity, will be the policy he will pursue in presenting Christianity to the people, and for evangelization. I do not think we can exaggerate the importance of this—a conviction that the spiritual advantages are preeminently the advantages to be placed in the forefront and upon which the appeals to men are to be based. In order to do this, certain distinctions must be clearly made and constantly kept in mind. Reformation is not redemption. Salvation from sin, not mere moral reformation, is the essence of the Gospel message. Civilization is not Christianity. Our Commission is to introduce spiritual Christianity, not Western civilization. Education is not regeneration. We are not called upon to provide a secular education for the heathen, but are commissioned to preach the Gospel to the heathen and to establish the Church of Jesus Christ. We might educate the heathen, and yet fail to establish the Church or evangelize the nation, but we cannot establish the Church without having as a natural and necessary outgrowth of the Church a Christian education for its own people, a powerful factor of the Church in the evangelization of the nation.

I quote Mr. Speer as follows: "Let us not confuse evangelization with the accessory and necessary results of evangelization which flow from it. Evangelization plants among communities of men forces that create new social combinations. Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at the heart."

The objective should be not only soul saving but soul developing, so that there shall be produced such outstanding Christian characters as shall be able to interpret by their lives and teaching, Christ and His message so as to instruct and inspire and maintain His Church; men who shall reach heights of spiritual attainment equal to and even surpassing those of the missionary himself or even surpassing in their spiritual insight and appreciation of spiritual truth, if God so grant it, that of the great spiritual leaders of the Church in past ages or in the Church in the home lands. The objective in the establishing of the Church is not only to establish, but to instruct, nurture, and develop a church in and by and through the Word of God, as the body of Christ, so that it shall become a church so imbued with an appreciation of the great spiritual truths that it shall in turn become the agency for the evangelization of the nation—so imbued with an enthusiastic evangelistic spirit permeating the whole Church that through the voluntary efforts of its people rather than through paid employees, from a conviction born of the Spirit of God and of a personal experience that the spiritual benefits of Christianity far transcend any other, from a sense of gratitude to God for His mercy and grace and love in Christ Who has redeemed them from sin, it becomes a self-propagating church impelled by the love of God begetting in them a love to others to tell the glad tidings of salvation from sin.

The objective is to establish a church which from a sense that it has freely received will freely give as God hath prospered it, so that it becomes a self-supporting church—providing for its expenses, for its pastors, and for its own institutions, a church not dependent upon others but independent, so that it has the strength of character of self-reliance, of self-respect, which accompanies independence and which begets a healthy spirit of initiative.

The objective is to establish a church which shall so gain experience during its formative period and be so carefully and thoroughly instructed and nurtured that it may be entrusted with self-government and be able to stand forth as the pillar and ground of the truth and be true to the trust given it, and so maintain the truth and be true to the Commission of Christ in transmitting to future generations the same gospel in all its fullness and purity, a church which will reach the place, and the sooner it reaches it the better, where it can not only be entrusted with self-government but can dispense with the missionary and the help of the Boards, and become itself a church equal to bearing the burdens, solving the problems, and fulfilling the task of the Commission on its own field for the evangelization of that field.

This Church, imbued with the spirit of the Commission as was the Home Church in sending out its missionaries, can then undertake the evangelization of the whole people within its territory and supersede the Mission as the body entrusted of God with the completion of the work of evangelization.

Evangelization, however, under this Commission must include as an integral part of it the development and education of trained helpers, evangelists, and ministers, and the education of the children of the Church that in all walks of life they may be fitted to lead as Christian men in the application of the Spirit of Christ to the life of men and of witnessing by lives of service to the regenerating, transforming power of the message of God. When such a Church as I have outlined above, of sufficient size adequately to undertake the evangelization of its own field and with a body of trained, educated pastors and leaders, able to interpret the message of God in Christ His Son and in His Word, has been secured, then the objective of mission work will have been attained in that field.

In closing I want to quote these words of Dr. F. F. Ellinwood: "I have spoken of individual training, but each Mission should at an early day make provision for a more systematic and thorough ministerial education. . . . I urge this as a means to the ultimate end of evangelization. I am more and more persuaded, as the years go by, that the educational work on our mission fields should be directed mainly to this specific end, that the great spiritual aim, namely, of the conversion of men, should uniformly and always take the lead."

Again he says: "The Great Commission of our Lord pointed directly and in plain terms to the co-temporary work of evangelization as the great errand of the Church. The disciples were not taught to spend their time in preliminary operations looking to evangelization by others after their work was done. The word was, 'Go and teach all nations' . . . The command of Christ was primarily to those of His own age, and He gave them a large task to perform, surely. That command reiterates itself with each new generation, and the Mission or Board or Church at large is culpably remiss if willingly it occupies itself only with preliminary work instead of hastening to the rescue of the millions who know not the Gospel and with whom it will soon be too late."

II. WOMAN'S WORK

Miss Emma Morris

I have been asked to prepare a brief statement, embodying the principles and aims of Woman's Work and raising and answering the most important questions in regard to it. Feeling that the subject was too large for my individual opinion to be valuable, I have asked help from many. My paper is largely the result of the help received, for which I hereby express my thanks.

As the condition of the women of a community largely determines its standing, there can be no more important topics before this Conference than those relating to Woman's Work. This is increasingly true in a day when the awakening womanhood of every country presents new and ever-increasing opportunities of approach and helpfulness.

It is manifestly certain that no Mission anywhere can itself do all the work that needs to be done, either in evangelization, education or medical and social work. Certain broad principles having been laid down as to the relative importance of intensive and extensive work in the various fields, all plans for advance or modification of the work should be carefully scrutinized with reference to those principles.

It is unnecessary for me here in a company of this sort to try to tell what splendid work has been done by and for women in all lands. Our native school girls have established Christian homes which radiate light and blessing; our teachers hold positions of prominence in all countries; our doctors and nurses, in government hospitals and dispensaries, and in private practice as well as in mission work, bring healing to thousands, and many women are proving by their lives the faithfulness and efficiency of the work of those who in the past have thus served Christ. But we are here to consider how we may best take advantage of new conditions.

